

# STAR OF THE EAST

A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY, the Universal Teaching of Souls' Unfoldment

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## THE SACRED WORD AND ITS POWER.

When we say the "Sacred Word" we do not mean such word as is prescribed for certain occasions, but we mean "the Word that became flesh and lived amongst us." In other words, all things are the Word, for the Word is the light, the Word is the wisdom and the power which we feel in all walks of life. Some call this Word Jehovah, some call it Brahman, Allah, Christ; but it is one and the same, and it is to be found everywhere and in man. Every name we mention and every word we say is sacred, for it deals with the Jehovah, the divine Self in the whole Cosmos. We must learn, sooner or later, that we deal with nothing but God: He is in what we eat, what we wear, what we drink, in our moving and stillness, in our awakening and sleep, and there is not a move we can make in which He is not embodied.

Whatever we call into being is the Lord, "the Word"—when we call one the other's name we call that of God, and it will bring to us the fruits of its power. If we deal with lower things, we deal with God just the same, but in an unconscious state.

Whatever we call upon, it is God, "the Word," whatever we handle it is the same; and that is the reason why "we are also Gods," as Jesus said. This is the reason why what we say to others we say it to ourselves, what we do to others we do it to ourselves, as all is God by God, and to God. Can you see this, my beloved? Can you understand that it is upon a scientific basis and not wholly upon faith, it is reason, it is judgment, that if one thing is of God all must be or else nothing?

If this were true to us we should not worry as we do for what we should eat or drink or clothe ourselves with.

"The Sacred Word" means when we realise the word that the word has power behind it, that all the divine potentialities are back of it, when we take it as such it becomes sacred to us, and it will fill us with the power we need to realise. Do not

say that some things are good and others are "evil," as there are but different degrees in the awakening and not in the power, which is the same everywhere, and when we see it as evil, it is only such from our point of view, but it is not such in itself. "God looked upon all He had done and found it indeed good."

Every compon part in man is the Jehovah, the Word—the air is filled with it—nay, it is it, for it giveth life; the Water it is, for in a water-drop there are all the particles which bring forth life, in the Fire there are all the energies which cause friction, combustion, and transference into higher states of evolution. In the Earth there is every potentiality which can grow and produce, and it is all God, all Brahman, all Jehovah. You well know that "Jehovah" comes from "Java," which means "Father and Mother God," and here we find both the male and female elements, fatherhood and motherhood, and this is the reason why the Hindu says "Mother God," as he goes to the producing part of God and knows that in it there is both the creating and producing.

If we now can expand our power of thinking we will readily see that underneath the surface of all things rests the divine, the higher Self; and as soon as that is clear to us we shall put our minds on that which is within instead of upon that which is but the surface, and we will then attract to us and set into motion within us the finer forces by which we become more and more conscious. All the race wants to see and understand is the truth, and as soon as it does understand it there will be a change for the higher and it will become lifted out of the darkness in which it is. The power of the Sacred Word can be felt and experienced every moment in our daily lives, and we shall rise higher by every move instead of going lower. We are not in this body to keep, we are not here to stay, but to learn what we can and then go on, and as we go on we shall leave for those who come after us all that we have handled, used, absorbed externally, and we shall come in contact with new things, new conditions, and we shall find new evidences of that all things are one and the same Word. "The Word became flesh and lived amongst us."

We do not take this because the Bible states so, but we find it to be so in our own beings, and it is there we must find the truth: no matter how much we seek it elsewhere, we shall not find it except within ourselves. All beings are sacred, all

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matter is sacred, all things which were, are, and will be are the "Sacred Word" which shall manifest its power everywhere.

### LESSON IN CONTEMPLATION.

(FROM THE UPANISHADS.)

"Whosoever crave for wisdom has by Karma or the Vedic ritual become qualified for wisdom; such a person is not content with only the hearing of wisdom, but he seeks it where and whenever he thinks he can find it." "Wisdom is had in 'Dhyana' (meditation), but owing to the multiplicity of actions there will be great tendencies for the mind to wander away from the one-pointedness of its contemplation upon higher subjects, the 'Kathas' (men of wisdom) declare concentration or one-pointedness of mind is especially essential for an intuitive realisation. This one-pointedness of mind is only produced by practice of meditation, or contemplation for, and upon non-attachment to worldly things is for the worldly mind difficult.

"Our Lord states the truth of this in the following verse:—

"Amongst thousands of men one, perchance, strives truly for perfection, and even amongst those few who strive to be perfect are but one here and there who know me. Worshipping of wisdom is not relishing to men of great sins; on the other hand, it looks repulsive to most of mankind."

"He who does actions, placing them in Brahman (God) abandons attachments, becomes freed from sin.

"Disease, dullness, doubt, carelessness, sloth, selfishness, world-mindedness, missing the point, and unsteadiness are the causes of distractions from a steady growth spiritually, and those who live in it can never know God in themselves, but they will grope in darkness even though they think they are in the light, and calamities and sorrows will follow in their path, as such are the obstacles for the realisation of freedom..."

The friends and students of ours, who have followed us, will remember that we have invariably shown that the last verse brings to man what he thinks of and that he is in misery because he allows himself to dwell upon such things. Beloved, let it be known, as we have said in our classes, that we should not encourage those things, but we must contemplate upon the bringing out of the finer self and let it manifest itself through our body, and we will see from this lesson that it is had in contemplation and the pointedness of mind. We have described the vibrations which are following the power of thought that we need not go into that. I hope that all students will consult their notes and it will be brought to the memory afresh. The Upanishads are the essence of the Vedas, and they are authority in matters like this.

We have tried to show in our lessons how to concentrate so as to be able to make the thoughts one-pointed, and the more it becomes so the greater will be the power and realisation we will gain.

The time for concentration (contemplation) is in the morning or at some time when there is perfect quietude, and when we feel rested.

Always hold the mind on God, and in that

thought all possible power will come. We see from this lesson that we cannot contemplate anything to success unless we practice so that our mind becomes one-pointed.

Let us devote a few minutes early in the morning each day, and our minds will be so trained that we can hold it on anything we wish for after a little practice. We have got to go this way to unfoldment in the end, and the sooner we begin the better it will be for us, as it will help us both spiritually and bodily. Let us meet often in meditation upon the one-ness in God.

### A LESSON IN THE SUPREME KNOWLEDGE OF THE SELF.

(FROM THE ASTAVAKRA GITA.)

"Let the body last to the end of a Kalpa (cycle) or go this very day; the increase or decrease or not for thee, as thou art the very Self Intelligence."

"Let the world rise or fall in Thee, the limitless Ocean, there is neither increase nor decrease for the Self."

"Thou art, my Son, Intelligence itself. The world is no other than Thee. Therefore choose and whence is there any desire or aversion?"

"In Thee, the one free from decay, Bliss itself, the Absolute Intelligence, the ever pure, where is birth or action or the sense of the I?"

"What seest thou, but that thou art alone seen? Art thou not all?"

"I am he, I am not he, do thou leave off this sense of separatedness. Realising that all this is Atma, be thou free of all mental conditions and be happy." "This world springs verily from man's own delusion. In truth the Self alone art one. There is no other embodied Self than thee, nor anyone beyond thee." "This world is but a delusion, one who knows this finds peace though he is yet in it; as all longing is gone, he abides in his supreme consciousness and finds rest therein."

"In the great Ocean of the visible, One alone is, was, and shall be. For Thee there is no release, or bondage, with all desires fulfilled be thou happy." "Intelligence itself art thou, do not trouble thyself or thy mind by conflicting thoughts. Do thou find rest and be happy in thy own self, the embodiment of bliss."

"Thou art Intelligence itself, the effulgent light in thy self, the things thou seest around thee are but the change which takes place to make thee express thyself to the visible."

What a wonderful lesson this is, and I wonder how many of our readers can accept it. Yet whether accepted or not, it is so, and this fact shall be revealed to all mankind in due time. Thou are Intelligence, the true Self, and the matter that covers that Intelligence is but the changes which will make him able to express his true self from day to day.

### THE SOUL.

"The Soul is but the reflection of God. The Supreme Being, with regard to his manifestations, is not divided into separate parts."—Vedanta Sutras.

"In the case of the Soul,, activity and release

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result from the command of the Lord, the Supreme Will, as He is connected with the body, and in the things of which the body is made all its acts become the manifestations of the Lord.”—From the Vedanta Sutras.

### UNITY.

“He who taketh his stand in unity worshippeth me.”—Bhagavad-Gita.

“Who so perceiveth me everywhere, he perceiveth all in me, to him I am never lost, nor to me is he lost.”—Bhagavad-Gita.

“Here he picketh up the memory links connected with his previous body; thence again, O Son of Kuru, doth he strive towards perfection.”—Bhagavad-Gita.

### THE ADVICE OF THE POET.

“Grow perfect, bide thy time in thine own being,  
Solve, by actual test, the problems vast  
That vexeth mankind, and, if years are fleeing,  
Wait patiently. Backward the shadow passed  
Once at the Prophet’s word, and may for thee,  
Nay, will, if thou from self is art perfect free.  
Be chaste, be true, be wholly consecrated  
To Virgin right. So shall thy Soul unchain  
The power that for perfect man have waited.

New Heavens of light shall dawn, the mind en-skying;  
Age, gloom, and pain shall go and youth revive  
thy frame,  
And from the desert where men thought thee  
dying  
Thou shalt return, flushed with the Celestial  
flame.  
Move as the air moves, rich with summer spice,  
O’er fields of tropic bloom in sunbeams’ light,  
As moonlight in the summer’s green seclusion,  
As music when its haunting powers are rife.  
Through all pure instruments and voices sweet,  
Thou shalt attract them as the summer’s heat.  
Go into the woodland, hear there the birds, and  
see the blossoms,  
God’s breath impulsing through their sacred  
bosom,  
Shall stir thy Soul and heart with estasy.”  
—From the Prophet of Dakshineswar.

### HOW TO TRAIN A CHILD FROM ITS VERY BIRTH.

Swami Vivekananda says:—“If I had a child I would from its very birth begin to tell it, ‘Thou art the Pure One, thou art the blissful one.’ You have read in the puranas that beautiful story of Queen Madalasa, how as soon as she has a child she puts her whole Soul into it, lays it down in the hammock, swings it to and fro, and sings, ‘Thou art the pure one, the stainless, the sinless, the mighty, the great one.’ Here is the secret of rearing a child to become pure, true, noble, and surely great.”

—From “Colombo to Almora.”

### THE MAKERS OF HAPPINESS AND UNHAPPINESS.

Buddha says:—“By oneself evil is done; by oneself one is happy or unhappy; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify the other. He who does not rouse himself when it is time to rise, who, though young and strong, is filled of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment.

“If man hold himself dear, let him watch himself carefully; the truth guards him who guards himself.”—From the Gospel of Buddha.

Here it will be seen that we cannot have the forgiveness of sins, and live in bliss, as we have brought them upon us ourselves; hence it is the self alone that can take them away. There is no blood of another to wash us clean, nor is there a Saviour without our own efforts, nor is there happiness unless we bring it to ourselves, no matter what we believe to the contrary.

### HUMANITARIANISM THE FIRST DUTY OF MAN.

Beloved, Cain said, after he had slain his brother, when the voice spoke to him, “Am I my brother’s keeper?”

Some people dispute the truth that there ever was such a thing as the murder of one brother by the other, and since there is no practical evidence that it actually took place we can but gain the lesson there is to be had, whether it was so or not, and when we become open to the truth in life we will not fail to take what we can learn from it.

It says that Abel was a godly man, while his brother Cain was a worldly such, and in consequence it was the jealousy of the one which thirsted for the life of the other.

We find this in our own lives, and we express it almost each moment in the constant thinking of self and very seldom of our brother.

Greed and selfishness kill the godly tendencies in us, until we have become so habituated in thinking of self that we feel that it is neglect of self to think of others. Self is first and last with us, and if there is anyone getting along better than we are we begin to plan how to get the better of them. This being so, we see that the race is suffering in various ways for its own ignorance, and we constantly slay Abel (which means the God-relation in man to the higher life) by forgetting that all life is bound in divine realisation and that this life should help itself in all departments. It seems that the people in the English colonies have not been taught, or else it has been forgotten, that we have duties to our fellow-men, and that we are in these bodies for the purpose of working out those duties that we might become freed from the bondage which those duties impose on us.

Are we not our brothers’ keepers? Since the whole universe is bound together by the divine bonds of God, since all is one in the great infinite and since one life is the expression of the other

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until all move and advance upon one the other's life and unfoldment. The only way that we can really feel the charity and compassion with our fellow-men is to train ourselves to the thought of others; we can hold all those that are needy in our meditations, and cultivate that Christ-feeling which He (the Master) taught us, and in this wise we shall be happier ourselves and be able to help others to be so. There are thousands among the race who suffer in all kinds of ways, and in India thousands die for want of bread and care, while the men from other countries feed upon the bounties which that wonderful land produces. Let us cultivate humanitarianism, let us do what we can to eliminate the terrible sufferings amongst the Hindu as well as that of others, and let us not feel that we are not our brothers' keepers.

To want to learn for ourselves only is as selfish as it is to accumulate wealth, to want to have enough for self is as great a sin as it is to take from others what they need; and yet we are guilty of this, but we do not understand it. Let us leave ourselves to the moulding of the divine spirit, and every attribute will be manifested through our outer being; let us cultivate more hope, and childishly surrender, and we will become freed from all that which stands in our way for the demonstration of the true humanitarianism which is the highest of all deeds of man. The good book says, "Hope is great, faith is great, but greatest of all is love and charity." It is great to have faith in the living God, but it is greater to hold thoughts and do deeds of charity towards our brother. "All that exist are one, man calls it with various names," says the Bhagavad-Gita. Let us meditate for the cultivation of charity towards our brother in words and deeds, and let us meditate for more light upon our duties to our fellow-man, and we shall see more divinity in ourselves and in others, and we will see that "we are our brothers' keepers."

### SYDNEY LETTER.

Beloved Readers,

In this letter I am glad to be able to report to you that we have now a centre of our own which bears the name of "The Vedanta Reading Club, the Ramakrishna Centre." We had our dedication one week ago of these lovely rooms, and we feel sure that a grand work will be done here in time, as I cannot think that the people of Sydney who are truly seeking the higher will not get along when we leave as other clubs from which we have weekly reports showing that they are advancing most satisfactorily, and that love and harmony is the leading power amongst them.

Our work is not (as we have stated before) only to have a few people come to read and learn, but we are here to teach the race humanitarianism, that we are all a unit and, as such, must think for and help others to the understanding of the truth which frees man from his bondage.

We intend to try and help those who would like to go out in the work to help humanity by teaching them to express themselves in words and otherwise, as there are thousands who are seeking but cannot reach to the plane they long without help. We are taking in new members from day to day, and they

are longing to know more of the beautiful teachings of Vedanta and be useful in its fields.

We have large classes, and dealing with the inner life of Vedanta we become prepared to take up greater work here and elsewhere by-and-bye.

We have beautiful meetings, about as well attended as when we were here last time, it is a surprise to us, as there are at this time so many attractions in the city and as we are so far beyond the masses in and by our teachings. I have often wondered at the good attendances we do have at this time. Vedanta is spreading very rapidly, and there will not be long until we shall have a Club-Ramakrishna Centre in every State in the colonies of the whole English Empire.

We have splendid secretaries in every club; they are "pivots" around whom the rest linger, and it is beautiful to see how loving and self-sacrificing they have become by gaining more and more understanding, since they took up the Vedanta studies. They will surely become powers in time.

Only by being active can we become spiritually strong, and gain the wisdom needed for our unfoldment to help others. There are many who are as yet nothing but children in spiritual understanding, and they are like parrots, saying what others have said, doing what others have done, and there is nothing original in them, as they have not evolved it as yet. They crave glory and position, and for that they will sacrifice the training in the meditation room and try to teach others before they know themselves what they are talking about. They will be brought down in the right time to see that we must have the real experience which brings one down to the meekness of which Christ spoke—"Blessed are the meek, for they shall be elevated." We have received a large consignment of Vedanta literature, upon all subjects of Vedanta, which are sold to clubs and students at home prices, in order that all might be able to afford their purchase and go on in their studies.

We ask all those who are eager to become a help to others to come in with us, and we shall go on together and find out one truth greater than the other, not for self, but others, and as soon as we have learned that we are "our brothers' keepers" we shall be eager to give forth from one strength to the other. In unity there is strength, and in freedom there is light and understanding. Peace, much peace.—Most lovingly yours,

SISTER AVABAMIA.

### ANNOUNCEMENT.

Vedanta and Indian literature will be sold at home prices at the Vedanta Reading Club Ramakrishna Vedanta Centre, by applying to J. S. Warner, or by the Librarian of the Club, 39 Hunter-street, Sydney.

All communications and money orders must be sent to J. S. Warner, Manager, P.O. Box 1064, Sydney, Australia.

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